

# FREE CHRISTIAN COMMONWEALTH.

Volume I.

LOUISVILLE, KY., THURSDAY APRIL 20, 1865.

Number 4.

For the Free Christian Commonwealth.  
A PROTESTANT ASSEMBLY HELD BY  
MEMBERS OF THE ST. LOUIS PRESBYTERY, NOW IN  
SESSION IN THE OLD SCHOOL PRESBYTERIAN CHURCH,  
CORNER OF WALNUT AND SIXTEENTH STREETS, OF  
WHICH REV. JAMES H. BROOKS IS PASTOR, WERE  
WAITED UPON YESTERDAY BY THE DISTRICT PROVOST  
MARSHAL, AND HE WAS TOLD THAT THOSE ATTEN-  
DING CALLED TO ORDER NO. 62, SERIES OF 1864, ISSUED  
BY GEN. ROSECRANS. THE ORDER REQUIRES EVER-  
Y MEMBER OF AN ECCLÉSIALEICAL BODY, BEFORE  
TAKING PART IN DEBATE, AND IN THE BUSINESS PER-  
TAINING TO SUCH A BODY, TO TAKE THE OATH OF AL-  
LEGIANCE. IT APPEARS THAT A MAJORITY OF THE  
MEMBERS OF THE ST. LOUIS PRESBYTERY HAD TAKEN  
THE OATH, BUT THAT THE PROVOST MARSHAL HAD  
NEGLECTED TO KEEP A LIST OF THE NAMES OF SUCH  
MEMBERS. UPON THE PRESENT OCCASION THE DEMAN-  
DS OF THE ORDER WERE EXPLAINED, AND THE DEMAND  
WAS TAKEN BY ALL THE MEMBERS."

Lest the above should find its way into the religious press uncontradicted, I send you the following:

The Presbytery of St. Louis adjourned on Wednesday, to meet the next morning, to take up the business of Pine street Church. Thursday morning, the Provost Marshal came to Presbytery and sent the following oath to the Moderator: "We the undersigned, members of the Presbytery of St. Louis, do swear, &c. [the Rosecrans military oath]. There was some confusion, and a motion to adjourn. Members were tired of this annoyance. The Provost Marshal asked permission to address the body. He said he came in person in preference to sending a subordinate, from respect to Presbytery. The record of the roll of Presbytery convened some three months since, was lost or misplaced. The order under which he acted was stringent, and left him no discretion. He was limited to ascertain from the records of his office, whether any of the members had failed to take the oath, and there was nothing filed, so when he received the communication which the stated clerk had been directed to make with the roll of the present Presbytery, he came himself. The paper he presented met the exigencies of the case. If all the members subscribed it, he would see that it was properly filed, that there might be no repetition of this annoyance, or any further embarrassment to Presbytery.

Rev. A. Vanderlippe, of the First German Church, St. Louis, said, that he had supposed that the acquiescence of Presbytery at its last meeting, and the late modification of the order, had settled this matter for all time, but he now saw that there would be annoyance at every meeting. Ministers might subscribe this oath, but as the elders were almost always changed, this question must be continually coming up. He therefore moved that Presbytery adjourn sine die, after the appointment of a committee to confer with the authorities, and not to meet again until called together after a satisfactory arrangement.

The Provost Marshal left the meeting without administering the oath to any one, and the Moderator, Rev. Mr. Nichols, explained that Presbytery as a body, had nothing to do with this matter. It concerned members only as individuals. Each could do as he pleased. Each could assume his individual responsibility. He now saw, however, that the matter was more objectionable than he supposed at first. The paper read members of Presbytery. He hoped the regular course of business would be resumed. Rev. A. Vanderlippe withdrew his motion.

This is the substance of what transpired at Presbytery. There have been no arrests, and as far as is known, no one withdrew on account of any order to refrain from taking part in the subsequent proceedings.

If the disgraceful exclusion of qualified members from participation in the proceedings of the Synod of Missouri has satisfied any that there was, after all, something objectionable in order No. 62, the above ought also to show them that the late modification will not remove ~~the~~ <sup>the</sup> post from ecclesiastical courts, and restore ~~them~~ <sup>them</sup> to their primitive freedom.

The late Attorney General of the United States, who is also a Presbyterian elder, in a recent letter to the people of Missouri, says that "Martha law is not the governing rule over this State. It does not exist here, and whatever may have been done under that pretense, and contrary to the laws of the land, is a personal wrong and a punishable usurpation." If that assertion be true, and we advise every one to read his entire letter, what becomes of that position, announced so pompously in Synod, that obedience to law is obedience to God. And what becomes also of all those other inferences and conclusions, based upon its legal existence, which cringing cowards and crawling sycophants have not only given utterance to, but attempted to make the justifiable basis of their actions.

The end of the Rebellion draws so nigh, and military rule is so soon to give place to civil authority, that we might be justified in dismissing order No. 62 from further consideration. Indeed, we should not again have called attention to its operation upon Presbytery, had not those who were the origin-

ating cause of it embodied its principles in the new Constitution of this State. If that Constitution becomes our organic law, the State will then determine by a political test oath, who is "competent as a bishop, priest, deacon, minister, elder or other clergyman of any religious persuasion, sect or denomination to teach or preach, or solemnize marriage." The question will then come up on its real merits, and we shall see if the apologists for the temporary manœuvring of the ministry, are the advocates for the permanent abridgement of the privileges, liberties and authority of the Church.

ELDER.

For the Free Christian Commonwealth.  
The latest Somersault of a Reverend Actor.—Gone to his own Place.

Among other notable proceedings of the late Kentucky Annual Conference at Newport, we observe the following item, which recalls to us, as it will to others, some curious reminiscences of a theatrico-ministerial celebrity, whose moral would seem to be that the stage is not the best ministry of preparation for usefulness in the ministry.

Applications for membership were taken up. A certificate of the regular standing of Dr. C. B. Parsons up to December 29th, 1864, together with his withdrawal of same date, from the M. E. Church South, attested by Rev. Thomas Bottomly, presiding elder of the Louisville district, and other indorsements of him, were read. In answer to queries of the chair, Dr. Parsons said, "I am distinguished respecting the polity and present status of the M. E. Church, that he loved and fully subscribed to. It was resolved, unanimously, after a full canvass of the Doctor's character and standing, to readmit him, as a member of the Quarterly Conference of Centenary Session, New Albany, Ind., into this Annual Conference. A few words were said by Dr. Parsons, in response to this cordial welcome home to the mother church, under considerable emotion.

As to how it became necessary for a distinguished Doctor of Divinity to go down and around, through the New Albany Centenary Station Quarterly Conference, on his way from the "Church South," to the "Church North," we are not skilled enough in ecclesiastical etiquette to explain. We pass directly on therefore, to our reminiscence.

Many years ago the Methodist Church in a sort of rattle with the like, like the boy of the common proverb, "won the elephant;" and not unlike the boy, after the first transport of joy at her good luck was over, found herself a good deal puzzled to know what to do with her ponderous prize. For skillful as Methodism has ever shown herself in the use of the philosopher's stone, transmuting every variety of mental, moral and spiritual substance that falls into her hands into beaten gold of the sanctuary, the present proved to be a rather refractory substance. The chief distinction of the new convert on the stage had been won in doing the *roaring* part of "roaring Ralph Stackpole." Now, very true, the "roaring" accomplishment, even without posture and gesticulation to match, was not without its value in the good old times of pioneer Methodism. But it needed to be associated with deep and earnest spirituality of heart; zeal for holding up Christ, rather than self, for the sinner's admiration; and that intuitive, common sense perception of the spiritual meaning of God's word, which enables even an ignorant man oft-times to break the bread of life skillfully, giving saint and sinner his portion in due season. Obviously, the training of the stage, and the appetite there acquired for the applause of the urban critics of the pit, ill-fitted the new acquisition for that humble sort of work; while his ignorance of literature, sacred or profane, and want of the mental capacity needed to remedy such defect, rendered it impossible for him to sustain himself anywhere after the curiosity to see the odd prize the Church had won, and the novelty of the *roaring* had subsided a little.

Hence, therefore, a perpetual jar must occur, between his own estimate of the consideration due his greatness, backed by the judgment of the populace, which conceives of gospel preaching, as chiefly the *roaring* of the stage sanctified a little, and the estimate of his ministerial brethren backed by the judgment of sober-minded intelligent Christians. The latter estimate seemed to regard the elephantine *physique* and marvellous roaring power as about all that nature had done for him, and the chief thing that grace had done, was the working in him the change of taste evinced by his desire to transfer from the stage to the pulpit his *roaring*, with all the accompaniments of posture, gesture and tragic emotion, as a means of arresting and converting sinners. But the former estimate on the contrary, regarded the elephantine *physique* and roaring power as but an inadequate type of the intellectual man, about as Tom Thumb might be conceived of as typifying Daniel Lambert in the sense of being of the same *genus homo*.

This jarring incongruity between the machine and the work to be done, and the no less jarring estimate of the powers of the machine, produced the inevi-

table result of disappointment, restlessness and dissatisfaction. It seemed impossible to suit the machine to the work; for however well it started off, creating the highest anticipations of success, it soon lost its efficiency. Hence, new and exceptional arrangements had continually to be made; experimental trials, with little satisfactory results; concessions of the Lion's share of the honors and distinctions to meet the exactions of the large estimate of himself by the reverend actor and the pit; straining of the rules—and all with a good deal of straining of the consciences also, by his brethren of the Conference, in their patient and praiseworthy efforts to make all things work smoothly. All this, however, could only postpone the trouble rather than cure it. In spite of all their efforts the theatrical star resolved on seeking a new engagement at a more fashionable, up-town house, carrying with him the select portion of the patronage, and satisfy his desires for reputation with less in quantity but higher in quality. No longer *roaring* as the Lion for the groundlings of Methodist down-townism, he will "roar you gently as a sucking dove," in Episcopal gown and bands as a successor of Jeremy Taylor, Leighton, Hobart and White. But alas! just conceive of Stackpole on the stage, with neither pit nor galleries, *roaring* at the undemonstrative tenants of the boxes! After a brief trial, in the yearning hunger of his spirit for its *quantum* of food, however coarse, and with apparently the most profound penitence—in the graphic language of the conference reporter—he went "home to the mother Church under considerable emotion."

But the troubles of conscious greatness in such a world as this, are ineradicable by any mere change of place.

"So when a raging fever burns,  
We shift from side to side by turns,  
And 'tis a poor relief we gain  
To change the place and keep the pain."

Shortly after this return to the old boards, the war broke out. In the effort to fire the national heart, and the honest desire of the people of Kentucky to secure "the constitution as it is, and the union as it was," *roaring* was for a little while at a premium, even among the more intelligent circles, and stars, spangles, stripes, spread-eagles waved rhetorically, and even with the toleration of many sensible men in the exuberance of their patriotism from the pulpit itself. Solong as this state of things lasted, the returned Methodist prodigal enjoyed a temporary millennial glory and bliss. But when it turned out that the firing of the national heart was done with coals taken from the moloch altars of Abolitionism—that the movement, under guise of maintenance of the union, was a crusade against slavery, in order to the success of which re-union must be first rendered impossible, save by extermination of the Southern Church and State, and under the domination of Christ rejecting and Bible rejecting Yankeeism, then stars and spangles and stripes and spread-eagles and *roaring*, suddenly fell to a discount in the Methodist, as in other Churches. Thus the reverend actor, just as he had well learned the new part, or rather the old part, with variations, found "Othello's occupation gone."

Nothing could be more natural, therefore, than the resolve to seek a fourth new engagement, even though it be at the "Bowery." Nothing more natural than that it should be consummated, as this Conference record shows, to the mutual satisfaction of managers and actor. Nor do we see why the latter may not have a longer and more notorious career now before him than ever. "He has found his affinity," as the free lovers would say—a pit, gallery and boxes that roar and "waving" will suit. The public stomach that could, without loathing, receive the coarse ribald blasphemies of Brownlow, and admire his worse than Falstaffian bravery of hypocrisy and cowardice, is not likely to perceive any want of spiritualunction in the roarings of Dr. Parsons. Any want of moral principle beyond the first principle of taking care of number one; any want of the first elements of scientific learning, or any want of the logical principle to make any use of the knowledge if he had it. In our judgment he has just made the shrewdest move of all his ministry, and we are tempted to think we may have all along underrated his sharpness. At the same time, we congratulate our excellent sober-minded brethren of the old Conference, and venture to hint to them to be more cautious hereafter how they let Methodism rattle with the theatre for another "elephant."

PAUL.

Oye lingering, doubting, fearful souls, in Christ Jesus there is plenteous redemption, even for you! Behold, now is the accepted time. God is still waiting to be gracious.

The alarming change in the Religious Spirit and Temper of the Church.

What an impression would be produced upon the mind of a truly pious man returning to this country, after an absence of five or six years, and in the mean time having heard nothing of the change which has taken place in the feelings and actions of Christian people, were he to enter a place of worship and hear the new gospel of war, bloodshed and abolition preached with such vehemence by those ministers who formerly preached Christ and Him crucified? The change to such a man would appear so striking that he would at once conclude, that the minister who could thus preach, and the people who would listen to such preaching, must have received some new revelation from God, of which he was entirely ignorant, or they must have separated from the truth as it is in Jesus.

Or, suppose that one of our devoted Foreign Missionaries, who had been laboring amidst the heathenism of India, China, or Africa, during the same period, and had never seen a copy of any of the so-called religious papers, exhibiting the change which had come over the religious views of the people in this country—but remained in blissful ignorance of all the events of this eventful period—should have, immediately upon his return, entered our General Assembly and heard the editor of the "Standard" offering a resolution before that body,

proposing a certain kind of religious service rather than another, to be observed, upon the ground that the one would not be so likely as the other, to affect the American stocks unfavorably in the British market—the steamer just being about to sail to that country—that consternation would have filled his mind, and what fearful apprehensions would he naturally have had, that the thunderbolts of Jehovah's wrath would burst upon that Assembly, and he himself share in the just judgments of God upon such impiety and profanity? And how would he have been further shocked had he remained to witness, by this same Assembly, the ecclesiastical execution of one faithful and beloved, because he would not prostitute his high office as a minister of the gospel, to satisfy the fanaticism of a political party in his Church, and a worse than political party in his Presbytery.

With what feelings of sorrow and shame would he have witnessed many other acts of that Assembly, as its members, when attempting to do that which was right and proper in a court of Jesus Christ, had invariably to state, first of all, that they were loyal to Caesar, that their loyalty to Christ might be excused, and avoid the exposure of the radical religious press to the wrath of their fanatical flock, who were acting out their loyalty by robbing Caesar, unmindful of the scriptural injunction concerning earthly treasures. And how can we find language to express the horror which such a stranger to the new gospel would have felt as he listened to the proposition, passed "almost unanimously," of that Assembly, as it charged the members of the Presbyterian Church, to labor earnestly for the destruction of slavery in this country, the time having come, in the Providence of God, when every vestige of it should be effaced; the indications of Providence being "the President's declared policy not to consent to the reorganization of civil government within the seceded States upon any other basis than that of emancipation."

To us who have observed this change in its regular progressive course, it is difficult to realize how fearfully we as a Church, have departed from the pure gospel which has so long been preached from our pulpits, and which has been the glory of our country, and filled with hope also, the minds of Christians in other lands. Still this change is felt and acknowledged by all right thinking men, even though they have witnessed it in all its progressive stages. And so keenly are they alive to its tremendous consequences, that many are obeying the Apostolic injunction "from such with withdraw thyself." And if we do not great mistake the signs of the times, a more extensive exodus will yet take place.

While we do not lay all the blame on this corruption, which is rapidly destroying the visible Church of God, upon the ministry, yet they are much more to blame than the people, in that they have yielded to the fanaticism of the times, and preached according to their wishes, rather than the Divine commission; and now they find it difficult to retrace their steps and preach the gospel as in days past. The people have come to their utter condemnation of all such treachery toward Church and State. It was as thorough an abandonment of, and trampling upon the nature and duties of the Church, while at the same time it was as rash and bold a march into the domains of pure politics, as was ever made by Pope or Cardinals.

But once having tasted the sweets of politics, and of the exercise of power, the Assembly has kept on its political career from that day till this. In 1862, it not only redetermined the allegiance of the parties belligerent, but volunteered to admonish and to inform the General Government as to its duty in conducting the war then still raging. "It

is the clear and solemn duty of the National Government, to preserve, at whatever cost, the National Union and Constitution, to maintain the laws in their supremacy, to crush force with force—and it is the bounden duty of the people who compose this great nation, each one in his several place and degree, to uphold the Federal Government, and every State Government, and all persons in authority, whether civil or military." Here is a church court, *professing not to be of this world*, yet mock at such profession, and at the very words of him who is the Prince of Peace, but whom they here make the God of war. "My kingdom is not of this world, else would my servants fight." But the Assembly, as if designing, in the most conspicuous manner possible to throw contempt upon the peaceful and distinctive nature of christianity, and as if designing to ignore the duties of the Church and to pervert it to purposes directly opposite to its own aims and objects. It seems impossible to have done these things more effectually or in any way more likely to elicit the attention of mankind to the very ostentation of apostasy.

For the Free Christian Commonwealth.

Church Politics.

Christ is the light of the world, and they that follow him shall not walk in darkness. There is nothing of which this is truer than in regard to ecclesiastical bodies. It has in deed a speciality of truth and application to them. And just as they have followed Christ, and just as they shall continue to follow him, so have they had, and so shall they continue to have the light of life shining upon them. But as they judge, and as they *walk not kata kriya*, but *kata sarka kai kai kai kai kai*, so have they always been, and so will they continue to be, blind leaders of the blind. They thus pervert their nature and become a vast and complicated injury to the world, instead of a great and various blessing. They thus lose for the Church the respect of the world, and render her no longer worthy of honor or trust.

And this has been the precise course pursued these last four years by the different denominations of the land! Instead of calmly and quietly attending, like Christ and his Apostles, to the affairs of the Church, and to that alone, attending to no wars, and voting no resolutions of blood and vengeance. At the same time, they have attended to what is regarded as their political and martial duties with a spirit so intolerant, and with an indecency so furious as to call down the condemnation of all men who have sufficient sense of decency, moderation, and fitness of things left. We do not charge any special indecency of manner upon our General Assembly. The bad things which it has done has from habit, not from spirit, been done with as much grace and gravity as such things would admit of. The Pope and his Cardinals, in conclave, settling the affairs of States, deciding the allegiance of civil powers, and working the machinery of the Inquisition, have no doubt done such things with a decency, gravity, and dignity worthy of all commendation, were they not in such terrible contrast with the things done and devised.

But like all such conclaves, no gravity, dignity, or grace of manner can defend our Assembly from the charge of high-handed, dangerous, unscriptural and unconstitutional meddling with the affairs of State. When, in 1861, it decided definitely and authoritatively the political allegiance of two great belligerent powers, it did an act, and assumed an authority, as purely political as ever distinguished the conduct of any purely legislative body, and every sagacious statesman will see the officious intermeddling danger that lurks in every such act and precedent as this. Not only all Churchmen, but all true patriots and statesmen should on all proper occasions, give outlet and force to their condemnation of all such treachery toward Church and State.

It was as thorough an abandonment of, and trampling upon the nature and duties of the Church, while at the same time it was as rash and bold a march into the domains of pure politics, as was ever made by Pope or Cardinals.

But once having tasted the sweets of politics, and of the exercise of power, the Assembly has kept on its political career from that day till this. In 1862, it not only redetermined the allegiance of the parties belligerent, but volunteered to admonish and to inform the General Government as to its duty in conducting the war then still raging. "It

is the clear and solemn duty of the National Government, to preserve, at whatever cost, the National Union and Constitution, to maintain the laws in their supremacy, to crush force with force—and it is the bounden duty of the people who compose this great nation, each one in his several place and degree, to uphold the Federal Government, and every State Government, and all persons in authority, whether civil or military." Here is a church court, *professing not to be of this world*, yet mock at such profession, and at the very words of him who is the Prince of Peace, but whom they here make the God of war. "My kingdom is not of this world, else would my servants fight." But the Assembly, as if designing, in the most conspicuous manner possible to throw contempt upon the peaceful and distinctive nature of christianity, and as if designing to ignore the duties of the Church and to pervert it to purposes directly opposite to its own aims and objects. It seems impossible to have done these things more effectually or in any way more likely to elicit the attention of mankind to the very ostentation of apostasy.

We need not stop here to call the attention of civil government to all such crossings of lines, to all such impudent intrusion into a domain into which the Church has never entered officially, without carrying with her confusion, corruption and danger, first to herself, and then to the State. Men of corrupt minds and fierce ambition will use Church or State, or both, to accomplish their own ends. The world has had history enough made and wrought out by the red hand of ecclesiastics. And the States of Christendom should see to it, that we have no repetition of such scenes. Every man, who will seriously consider, must see that there is a most guilty and shocking contrast between the peaceful and loving work of the ministry, and the resolutions of blood and vengeance passed by ecclesiastical bodies. The one is of Christ, and like Christ, and is not of this world, but is the expression of peace and good will to mankind, while the other is not only purely of the world, but is one of its worst forms of wickedness possible. We say then *obata principis*. Let the State be jealous to watch, and quick to notice all ecclesiastical movements toward the Commonwealth, in whatever shape they come. They may come in the guise of strength to-day, but in the next turn of things, they may be all the other way. The very fact that these bodies have time and disposition to turn aside from their own exclusive work, to attend to the affairs of Caesar, is itself a clear demonstration that falsehood and corruption have already begun their work upon them, and that according to the usual custom of such things, their progress will be more arrogant, more presumptuous, and more dangerous than the beginning. Once started, no one can tell whereunto such things may grow.

AMICUS.

The great cause of dissension in the Church.—The people driven from the Sanctuary by Political Preaching.

Our hearts are often filled with sadness, as from day to day we receive letters from Christian men, who tell us that they have ceased attending Church. And this sadness is enhanced tenfold when these writers tell us that they have been members of the Church for twenty and thirty years. Some of them we have long known as true Christians, who loved the Church, and would have said, a few years ago, if such an idea as their forsaking the Church had been hinted at, "is thy servant a dog, that he should do this thing?" Now there must be some cause for all this; and a fearful responsibility must rest somewhere for such a condition of things. Where does the blame lie? and how can it be remedied, are questions well worthy the consideration of all Christian people? That there is blame somewhere, no one will deny; and it must either be in the individuals thus abs

## Free Christian Commonwealth.

Conducted by an Association of Ministers,  
Rev. JOHN C. YOUNG, Sec. and Agent.

LOUISVILLE, KY., THURSDAY, APRIL 29, 1863.

### Death of President Lincoln.

A most appalling, horrible tragedy has transpired amidst all the mournful events through which we are now passing. The Chief Magistrate of the nation has been murdered by the hand of an assassin, while his victim was at the Theatre in Washington City, the Capital of the United States.

This shocking catastrophe occurred on Friday night, the 14th inst., and has cast a deep gloom over the whole community, not only on account of the appalling deed itself, but as showing the fearful condition to which the country has been brought; and presenting the saddest picture as to the future, when the passions of men are let loose to work havoc upon society by such methods of revenge. Surely God has a controversy with this people—a lesson which He is teaching us by fearful judgments and visitations, and which we are slow to learn, notwithstanding they are inflicted in accumulating numbers and increasing severity.

It becomes Christian people to humble themselves under the mighty hand of God, and cry for mercy, that we be not utterly consumed by the fierceness of his wrath. It is a fearful thought, that after four long years of civil strife and carnage, the like of which we nowhere find recorded in the pages of history, to contemplate in the future a worse and more revolting spectacle than of armies arrayed against each other in battle, viz: assassinations, when the innocent at any moment may become the victim of the murderer. May God in his infinite mercy turn away his fierce anger from us as a people, and bring us back from war and bloodshed to peace and brotherly kindness.

### A Voice from the Front. The Goal to which the Ecclesiastical Movements of the day are all tending. Utter overthrow of our Civilization.

For the special benefit of our good friends, who have thought out our testimony against the Anti-Slavery infidelity in the Church too violent—and our predictions of its tendencies exaggerated, we make the following extract from the *American Presbyterian*, the chief organ of *New School Presbyterianism*.—

When it is borne in mind that the Old School Presbyterian Church has been following very closely in the wake of the New School body on Slavery and the State of the Country for four years past, and that a large party is now urging a coalition between the two Schools, it requires no prophetic gift to see the ultimate aim and end of the present thinly disguised anti-slavery tendencies of the furious "harmony and peace" ecclesiastics who denounce us. Here is the fully developed project as revealed in the orders that come back from the front to these rearguards of the Abolition Movement. Says the *American Presbyterian*, as cited in a New York secular journal:—

"Should we, therefore, admit the colored man to the right of citizenship, what would be involved in that concession? Not only the extension of a right to him, which has long been allowed to a race no worthy, no less in mental qualifications, no fitter by birth and only in education for the privilege than he; but the introduction into our political combinations of an element heretofore so difficult to find—calculated to antagonize the *deadly influence of the Irish Catholic vote*. We should add nearly a million to the Protestant votes of the country from a people who would understand and value better than any fraudulently-naturalized colored people, ignorant and ignorant devotees ever could, the republican and patriotic virtues which they by personal bravery and sacrifice, had gained a status. And any attempt on the part of politicians to use the onerous and formidable weapon of the Irish Catholic vote for objects so manifestly injurious to the principles of republicanism, and to the advantage of the Papal Church in this country, would instantly rally the vote of the colored men of the country to the side of freedom and of *Protestantism*. In allowing the colored man to vote, nothing is sacrificed but prejudice, while real strength would be added to the cause of Protestantism and true republicanism. Indeed, there may be a time when the *deadly influence of the Irish Catholic vote* would be equally necessary to frustrate the combinations of unprincipled politicians, North and South, with ignorant and priest-ridden foreigners, to overthrow the *very liberties we have just restored*, and to subvert the *recent advances* ever may be the answer to these questions, we much doubt whether there can be any solid hope for the future of our country, unless Northern prejudices against the black man go down with Southern slavery."

Here then is the ultimate aim of the cant in the Protestant Churches concerning the slave system. After thirty years of abuse of the ignorance, bar-

barism and heathenism of the "abominable system," now it suddenly appears that the abominable system has educated a nation of intelligent—"American citizens of African descent"—voters far superior in intelligence to the stupid Dutch and Irish! Will not these holy patriots be inclined to put the Dutch and Irish in a similar course of training by a century of bondage, in place of the Africans?

But aside from the shameless avowal that for thirty years their cant about the wickedness of slavery in "imbruting God's image into a mind-less, soul-less chattel," has been a miserable falsehood, devised to "fire the Northern heart"; a more serious aspect of the case is,

that this organ of utterance for the so-called Church, which has been denouncing "copperheads," "democrats," &c., as "traitors," and warning them, on peril of damnation, to "submit to the powers that be"—that is "the present administration of the government"—here openly avows the purpose of apostate Protestantism to conspire for the overthrow not of an administration, but of the constitution of the country—nay more, of our very civilization. For every reflecting man must see that the constitution and civilization which adds a million of negro votes to the "Protestant vote," is wholly another and different constitution and civilization. It is the substitution of the constitutions and civilizations of the "Latin races" of Mexico for that of the Anglo-Saxons of the North. Only the Protestant hierarchs with their million negro votes will be the "Church party."

What will our good brethren say now, who have charged us with uncharitably judging, the motives of the "loyal" movement in the Church?

"Too learned"—"too elaborate"—"too profound"—"too long"—"the people cannot understand you"—the true difficulty.

Perhaps no other thing in the present aspect of the Church question is more discouraging to the earnest advocate of truth than the fact that such criticisms as these meet him everywhere; not from the devotees of the apostasy—for that would effect him little, but from ministers who mourn over the apostasy and seem really desirous to see the Church restored from her backslidings. For it shows that these ministers themselves have fallen in with the long current fallacies which alone made such apostasy as the present possible.

For twenty years past this very fallacy has turned the edge of all the warnings of faithful prophets, predicting the results that must inevitably flow from the course the Church was pursuing. As of old Ezekiel mourned that, in their blindness, the people accepted the smart sneer of theological wilfulness, saying, "Ah Lord, they say of me, Doth he not speak Parables?" in modern times many a faithful Ezekiel of the Church has had to cry—"Ah Lord, they say of me—Doth he not speak abstractions?"

Of course, if matters have come to that pass with us in the Protestant Churches that no longer argument and logic are to be endured, but excluded as "troublers of Israel," the whole controversy must be given up. If religion is all a matter of sentiment merely, and if the only recognized means of Christian instruction and edification are ingenious devices for awakening sentiment, devotional and ecclesiastical, that finishes the question.

It is to be feared that the germinal error on which rests this spirit of aversion to elaborate and learned argument concerning the nature of Christ's kingdom and its relations, is not simply a mistake touching what is expedient, the more fatal mistake of accepting whole or in part the heresy of *no-churchism*, from which most of our present trouble have sprung. On that theory the whole question must seem to one to be precisely as the question between Paul and the Jews appealed to the Roman Festus—not a quiescent fundamental to religion at all, but simply a question of "one dead Jesus, whom Paul affirmed to be alive." Indeed, in its fundamental aspects this is in fact the very question at issue now between us, and the apostate Protestantism of the time. We wish Paul affirm this dead Jesus still to be alive and present, ruling in his Church and guiding all her counsels, while they seem to deny, if not his being alive, yet his practical presence in his Church any more than in the world kingdoms which he hath appointed Caesar to rule.

But we are constrained to think that this low estimate, both of the capacity and the tastes of the masses of intelligent Protestants rests upon several egregious fallacies. In the first place—the fallacy of so many preachers, that because this body of youth, or of plain people, cannot construct for themselves the elaborate argument for, or exposition of truth—they cannot comprehend it when another constructs it for them. Our people generally, when properly taught, seem to comprehend very intelligently, though they could not expand clearly, the profound truth involved in the great system of salvation by grace—original sin—atonement—justification by faith—Divine sovereignty, &c. And certainly there is nothing more difficult in the great Gospel doctrine of the Church, if their teachers will only show them its importance, and carefully expand its truth to them.

In the next place, these low estimates of the religious taste and capacity of the people are generally made by men who have to deal only with a people in the whirl and excitement of large cities, who read little but the morning papers, and think none at all; that class of Christian people with reference to whose Sunday after dinner hour so large a part of the religious reading of the day furnished by funds of the Church seems to be prepared. These gentlemen at the important commercial and seafarers are very liable to the blunder of

supposing the intelligence of their people to be much in advance of their rural neighbors, who have less to keep them astir. Whereas those who have had the opportunity to make the comparison, know very well that, either in Church or State, the intelligence and the capacity for appreciating solid thought, is most largely developed among the people of the rural districts. Hence the well known aphorism of the superior permanency of liberty and law with the power in the hands of a rural population, rather than in the hands of city populations. The same aphorism, as experience shows, is applicable to the purity and permanency of the Church. It may be, therefore, that this complaint of elaborate argument and exposition arises from the mistake of supposing that the teachings of the Church must come down to that measure of taste and capacity which suits the thoughtless, rather than seek to make the thoughtless thoughtful.

In the third place, this low estimate may arise from the mistake of measuring the intelligence of the people, on this subject, with the relative intelligence of the ministers and office-bearers, whose official position should naturally enough place them far in advance of the people. This is a just enough principle, but for the unfortunate fact, that owing to peculiar circumstances, our ministry and other office-bearers have, in a spirit of self-indulgence, under the pressure of other labors upon them, put aside these great questions of the nature and functions of the Church as a "knowledge, which is too high for them"; and worse still, as a knowledge too abstract and *unpractical*. Now, manifestly, if this doctrine of the Church is one of the great doctrines of the gospel, then to ignore it must prove fatal to the gospel system. Recent experience leaves this no longer a mere theoretic inference. Already this disregard of Christ's great constitutional law has carried "American Protestantism to the verge of ruin. To aver, therefore, that the people no longer have the taste or the capacity to read and comprehend the exposition of the constitutional law of Christ's Church is simply to declare the apostasy hopeless and irremediable.

### Our Country Cousin's fright at Veiled Faces.

We have avoided having any thing to say of our little country cousin at Danville. In common with hundreds of the friends of Danville as it was, we have thought, felt, and suffered, rather than spoken the mortification of our family pride at the birth of the second born of the seminary—that feeble dwarfish little creature the *Western Presbyterian*. Nor have we the heart, even now, to say anything fierce of it. Indeed, in the recent nursery row kicked up with it by its big little brother, the *Presbyterian*, and his cronies, about "who killed Cock Robin?" our sympathies were rather with the one and its nurse, the loyalty and fidelity of the newly installed parents, who fought the baby's fight.

But feeble and puny children are apt to be fretful and spiteful. And even though the indulgent mother endures all things, yet "military necessity" compels somebody in the house to look and speak harshly by way of making life durable within it.

Among the first utterances of the *Western Presbyterian* was a very spiteful onslaught on "a small, but active party" for applying the term "Erastian" to recent doings of the Church. One of our correspondents, being one of "the small and active party," in our first issue, six weeks ago, exposed the singular logical feebleness, ignorance of current facts, and the general impertinence of such an editorial, as unworthy of Professors in a Theological Seminary, and as exhibiting utter faithlessness to the principles which the seminary was established to propagate. Not a word of response was ventured to the conclusive facts and argument of our correspondent. But, after a month's consultation, as we suppose, the editors conclude to be seized with a fright at the anonymous character and "veiled face" of the "Free Christian Commonwealth." Under cover of the fright too, they rend the garments of their indignation at the incidental statements of our correspondent in particular and all our articles in general.

So absurd is this notion of the anonymous character of our paper, which floats at its head, the name of the pastor of a large Church—and so contrary to the spirit of Presbyterian parity which presumes all ministers, have equal right to teach in the Church—that we are inclined to interpret these editorial Professors as in jocular mood, charging us with veiling our faces by way of retort upon our correspondent for complaining on behalf of the Seminary, that they did not "veil their faces" when giving forth such utterances as "Erastianism—what is it?"

Whether jocular or in earnest, however, the sincerity of their alarm at the danger of anonymous statements may be judged from the fact that they cite their chief illustrations from an

article not anonymous but formally signed "John C. Young, Sec'y, and Agent!" And from the further fact that they should specially desire "to know the name of the minister who charges this hideous sacrilege on his brethren?" When that "hideous sacrilege" if they please so to call the charge that Danville Seminary has been perverted to teach the contrary of what it was found to teach—has been boldly repeated for two years past by the editor of the *True Presbyterian* of whom they say "he had this merit at least that the editor stood forth in open day." Yet we do not see that knowing the name made any difference. An amusing feature of this attack on our anonymous character is the distress of these editors about the good name of Geo. H. Stuart, Esq., the very popular head of that very popular affair, "the Christian Commission;" of whom we said in a very unwilling rebuke of his *unchristian* style of appeal to the Churches for aid, that we confided implicitly in his judgment of the "rise and fall of tares, threads and shoddy generally," and which he understood, but not in his judgment as to great military problems. Now, to relieve the distress of these Danville brethren who interpret us as *desecrating* Mr. Stuart's goods by this act of the word "shoddy," we make the *amende honorable* to Mr. Stuart, declaring that we had no intention to say that his goods were not as reliable as other people's, but used the term "shoddy" only in the general sense of articles to trade in at war prices—or if they please, only in a "Pickwickian sense."

We do not wish to charge arrogance and impertinence on this country cousin of ours, therefore we will not characterize the allusion to remarks in our columns touching a notorious public discussion in a Presbytery as "improper" toward some of the wisest and most judicious men in the Church," and pending an appeal to Synod. If this logic proves anything, it proves that after certain "wise and judicious men" utter their voice, no other counter voice shall be raised.—Time was when the "wise and judicious men" had weight—too much, perhaps, for the interests of truth—in our church matters. But since "the wise and judicious" "celestial" have given way to fanaticism, unceasal malignity and faithlessness to our ecclesiastical covenants, the people have learned to have less confidence in these "celestial" solons. As to the appeal to Synod, it is sufficient to say, no such appeal had been handed in, and it was surely too great a stretch of imagination to suppose that the topic of our remarks would be appealed. As to this Danville *adversary* of the Churches, that an appeal has been taken by "wise and judicious men" against Louisville Presbytery, we have only to say we hope our brethren will reserve their judgment till they see and hear this remarkable appeal, and then give their judgment how "wise and judicious" it was to make it.

To return to the complaint of our veiled faces. When any body evinces sincerity in making such objection, not using it as a miserable "face-veiling" for another, and malignant purpose, it will not be more offensive to every good and true man." It might have been "Atheistic, Buddhist, Drudical, Tom-Painish, might have advocated the doctrines of Dr. Beman Taylor or of Mr. Barnes, but "could not be more offensive." Nay, should it even laud voluntary, or oppose the board system, should ; but imagination is lost in attempting to fathom the possibilities of that superlative "could not."

I can only allude to the intensified adjective "offensive." At a glance it will be seen how much is expressed by that easy part of speech. What an innumerable number of offensive things there are in the world. Let the reader only bring before the mind one half of these, and he will feel the force of the discriminative element in the editors of the *Presbyterian*. As by an instinctive appeal to a spiritual court, and without being "thoroughly required by the civil magistrate," undertake to dictate and declare to the Federal Government that it was "clear and solemn duty, to preserve, at whatever cost, the National Union, and to crush force by force." And further, besides judging the "paper as eminently untrue" and its spirit "too harsh," the protestants alluded to appear to have thought the deliverance smacked strongly of Erastianism as they say—"The idea seems to underlie the paper adopted, that the Church owes allegiance to the State, for it speaks of 'Loyal Presbyteries and Synods,' *Loyal Church*, &c.

The regular fall meeting of Presbyteries in 1862 lasted for only one hour, owing to the disturbed condition of the country. Hence no action was taken in reference to the Assembly's deliverance for that year.

In 1863, the Assembly adopted two deliverances on the State of the Country; the principal one of which decides matters political, civil and military with a readiness and promptitude much in the style of its two predecessors. It chiefly, however, refers to the Federal flag, and it is worthy of remark that this was the first General Assembly of our Church, so far as we know, that conducted its sessions in a Church over which was floating, at the time, this emblem of Caesar's power. It is proper to mention here, that our three Commissioners present there, not one voted for that deliverance.

We come now to the consideration of the action of the Assembly of 1864 in regard to Slavery as found on the printed Minutes, pages 296—299, and Presbyteries regrets that it feels constrained to utter its grave disapprobation against not only the general character of the deliverance, but of the doctrines taught and the duties enjoined in it.

Among the reasons for which this Presbyteries feels called upon to utter this solemn testimonial, are—

1. The deliverance of the Assembly while professing to give a history of opinion, and a digest of the utterances concerning Slavery, as shown by the unequivocal testimonies upon this subject, uttered by the General Assembly "from the earliest period of the history of our Church," yet perverts and misrepresents that history by a total suppression of various deliverances and especially that of 1845—which is certainly the most elaborate, comprehensive and unequivocal testimony touching the matter of Slavery, ever rendered by the Assembly—and what is worthy of remark, the one testimony, to the contrary, that of the *Confession of Faith* does not compete to a spiritual court, and without being "thoroughly required by the civil magistrate," that which neither the Lord Jesus Christ nor his Apostles placed distinctly in the long catalogue of offences, because it, in a way contrary to the Word of God, as that Word is interpreted in the *Confession of Faith*, does not compete to a spiritual court, and finally, because it would attack the Church to a thing of this world, &c., thereby causing her fate to depend greatly upon the fate of a thing less enduring than herself.

We would express our regret that our Commissioners to the late Assembly did not see their way clear to enter an earnest protest against a deliverance so strange and so fraught with peril to the Church.

er ring together the facts in the case, we publish it as an important historical document. We feel satisfied that our readers generally will be amply repaid by its perusal. It is worthy of remark in this connection that both reports condemning the action of the General Assembly were adopted by the Presbytery "with almost entire unanimity."

The Action of the Presbytery of Louisville, touching the General Assembly on Slavery and the State of the Country.

The action of the General Assembly, which we are called upon to notice, is the fourth of a series of deliverances by as many General Assemblies, upon the State of the Country, and as such it is fitting to briefly refer to them in order. The value of the present situation may be better known by understanding what positions have been lost or won in previous conflicts.

The beginning of these utterances, which was as the opening of the flood-gates of secular and fanatical influences upon the Church, dates back to 1861.

Against that action, which decided a political question that had existed and had been unsettled from the beginning of the Government, viz: Whether the primary and principal allegiance of a citizen is due to the State or National Government, our Commissioners—four in number—entered their solemn protest, declaring that the Assembly in so doing had, in their judgment, "violated the Constitution of the Church and usurped the prerogative of its Divine Master," adding further that they regarded that action as "a great national calamity, as well as the most disastrous to the interests of our Church which has marked its history."

This Presbytery, at its regular meeting in the autumn following, uttered its emphatic testimony against "the dangerous errors in doctrine involved in that action," and "solemnly rejected the action of the Assembly in the premises as unconstitutional and of no binding force upon us."

The Synod, a few weeks afterward, felt constrained to pronounce the doctrines and principles contained in that deliverance as *first* the means and expedients, proper only for the exercises of Cesar's power, and *second*, the plans and policies alluded to, it is well known, are repudiated by one political party and preferred by another; *third*, they are measures *extraordinary* in their character, proclamations, "declared policy," of the President, &c., which the deliverance indicates are different in their character from "the provisions of the Federal Constitution" and "the laws of the States" which it affirms, contain defences of Slavery; and in the *fourth* place, it includes in its catalogue of means to the end of abolishing Slavery, the unsheathing of the sword with all the attendant horrors of a carnal warfare, and that by soldiers who were formerly held as slaves.

And while this Presbytery utterly disclaims all intention of entering directly or indirectly into any of the political questions, as such, of the time, and exhorts all men, especially those under its care and authority to cheerfully "render to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor;" yet, inasmuch as "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are in anything contrary to his Word," we decline to adopt the doctrine or obey the duty enjoined in this deliverance, and feel ourselves solemnly called upon to testify against it, because of its want of truthfulness to history; because it is inconsistent with, or contradictory to, other utterances of the Assembly, because it does not harmonize with the "spirit and a guile," that which neither the Lord Jesus Christ nor his Apostles placed distinctly in the long catalogue of offences, because it, in a way contrary to the Word of God, as that Word is interpreted in the *Confession of Faith*, does not compete to a spiritual court, and finally, because it would attack the Church to a thing of this world, &c., thereby causing her fate to depend greatly upon the fate of a thing less enduring than herself.

We would express our regret that our Commissioners to the late Assembly did not see their way clear to enter an earnest protest against a deliverance so strange and so fraught with peril to the Church.

DEAD, YET LIVING.—The cedar is most useful when dead. It is the most productive when its place knows it no more. There is no timber like it. Firm in the grain, and capable of the finest polish, the tooth of no insect will touch it, and Time himself can hardly destroy it.

Diffusing perpetual fragrance through the chambers which it fills, the worm will not corrode the book which it protects, nor the moth corrupt the garment which it guards—all but immortal itself, it transmutes its amaranthine qualities into the objects around it. Every Christian is useful in his life, but goodly cedars are the most useful afterward. Luther is dead, but the Reformation lives. Knox, Melville and Henderson are dead, but Scotland still retains a Sabbath and a Christian peasantry, a Bible in every house, and a school in every parish. Bunyan is dead, but his bright spirit still walks the earth in its *Pilgrim's Progress*. Baxter is dead, but souls are still quickened by the *Saint's Rest*. Cowper is dead, but the "golden apple" are still as fresh as when newly gathered in the "silver basket" of the Olney Hymns. Elliott is dead, but the missionary enterprise is young. Henry Martyn is dead, but who can count the apostolic spirits who, phoenix-wise, have started from his funeral-pile? Howard is dead but modern philanthropy is only commencing its career. Raikes is dead, but Sabbath schools go on.—Rev. J. Hamilton.

The Gospel is the most powerful agent of which we have any knowledge. No man escapes from its power, however much he may desire to

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POSTAGE.—We would call the attention of our subscribers to the fact, that Postmasters have no right to charge postage upon the "Free Christian Commonwealth," other than the law requires—which is 5 (five) cents per quarter. This is the law for weekly papers, and they certainly cannot charge more for a paper which is only published every two weeks.

The Presbytery of Ebenezer, will meet in Newport, on Thursday, the 27th of April, at 7 o'clock, P. M.

### NOTICE.

COMMISSIONER'S FUND.—The following is the assessment of the Church in the bounds of the Presbytery of Louisville for Commissioners' fund, viz: Owensburg \$8, Plum Creek and Cane Run 2, Middletown 5, Elizabethtown 4, Shelbyville 12, Big Spring 6, New Castle 3, Jeffersontown 2, Goshen 3, 1st Church Louisville 12, 2nd Church 12, Chestnut Street Church 12, 4th Church 6, Walnut St. Church 6, Westport 1, Shiloh and Olivett 6, Penn Run 2, Mulberry 8; Hebron 3, Lewisport 2, Pisgah 2, Pleasureville 2, Bardstown 6, Cloverport 2.

The Treasurer respectfully requests that these sums which have not already been paid, be sent to him as soon as practicable.

A. DAVIDSON, Treas. of Presbytery.

### Maranatha.

"Maranatha" [the Lord is coming.]—Cor. vii. 22.

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierce him; and all kind of earthly glory shall be seen before him." Even so, Amen.—Rev. i. 7.

"He which cometh, these things shall surely I come quickly. Amen. Even so, come Lord Jesus!"—Rev. xxii. 20.

Christ is coming! Let creation—

Behold her groans and travail cease,

Let the glorious proclamation—

Hope restore, and faith increase—

Maranatha!

Earth can but tell the story

Of Thy bitter Cross and pain,

She shall yet testify Thy glory,

When thou comest back to reign—

Maranatha!

Let each heart repeat the strain!

Long, long will be the pining,

Far from rest, and home, etc. These;

But in heavenly ventures shining,

Soon they shall Thy glory see—

Maranatha!

Haste the joyous jubilee!

With that "Blessed hope" before us,

Let no harp remain unstrung,

Let the mighty advent chords—

All creation,

Yet shall we Thy Kingly rod,

Long, long will be the pining;

Far from rest, and home, etc. These;

But in heavenly ventures shining,

Soon they shall Thy glory see—

Maranatha!

Come, Lord Jesus—quickly come!

—

The Presbytery of Louisville,

Met in the Chestnut Street Church, Louisville, Wednesday night at 7 o'clock, and was opened with a sermon by Rev. W. T. McElroy, the former Moderator, from 2 Cor. i. 2.

Rev. W. L. Nourse was chosen Moderator, and Robert Morrison, Temporary Clerk.

The sessions were continued until five o'clock on Saturday P. M., and during the time there were present forty-two members; twenty-two ministers, and twenty ruling elders.

Rev. W. L. Breckinridge, D. D., was dismissed to the Presbytery of Transylvania.

Mr. A. N. Keigwin was licensed as a probationer for the General Ministry.

Mr. H. W. McKee was received as a candidate under the care of this Presbytery from the Presbytery of Transylvania.

A Church at Big Bend was reported as organized and ordered to be placed on the roll of Presbytery.

Rev. J. V. Cosby, from the West Lexington Presbytery, and Rev. S. B. McPheeters, D. D., from the St. Louis Presbytery, were received as members of this Presbytery after the usual examination.

A call from the Church of Bardstown was placed in the hands of Mr. Cosby, which he desired to retain in his hands, until the next meeting of Presbytery, and in the mean time was permitted to become stated supply of that Church.

A call from the Mulberry Church was placed in the hands of Rev. Dr. McPheeters, which he accepted, and Rev. J. C. Young was appointed to preach the installation sermon, Rev. W. W. Hill, D. D., to deliver the charge to the pastor, and Rev. W. T. McElroy, the charge to the people.

Ministers S. R. Wilson, D. D., and Robert Morrison, principals, W. T. McElroy and W. Logan Nourse, alternates, and ruling Elders John Watson and Scott Harbison, principals, and J. Cox and W. Prather, alternates, were chosen as Commissioners to the next General Assembly.

It was enjoined upon all the Churches in our bounds that have not already done so, to take up collections for Domestic Missions as soon as possible.

Each minister and licentiate in our bounds was directed to preach in destination places two Sabbaths before our next meeting—the time and place left to their discretion.

Rev. W. W. Hill, D. D., resigned his office of Stated Clerk of Presbytery, and Robert Morrison was chosen as his successor.

Rev. S. R. Wilson and W. T. McElroy, and ruling elder A. Davidson, were ap-

pointed a Committee to defend the Presbytery in the Synod against the appeal of Rev. J. L. McKee and others, touching the ordination and installation of Mr. J. C. Young as pastor of the Second Church, Louisville.

The Committee appointed last fall on the Minutes of the Assembly, touching the case of Dr. McPheeters and the action of Slavery presented their reports which were received, and pending the motion to adopt that concerning Dr. McPheeters, Rev. J. L. McKee moved an amend by striking out the following: "Because of this opposition, he (Dr. McPheeters), is well known—was branded by a prominent member of that body as *disloyal*, if not according to the common use of that word, yet said gentleman, 'he is *disloyal* in my sense of that word.' On this the ayes and noes were called, and resulted as follows: *Ayes*. Ministers—Hopkins, Mathews, Duncan, Crowe, Morrison, Thornton; *Elders*—J. Johnson, W. Garvin, A. R. Scott and J. A. Miller. *Noses*. Ministers—Wurts, Wilson, McElroy, McCown, Valentine, McCrae; *Elders*—R. V. Sprowl, D. Brooks, G. Bergen, J. Watson, C. Bradley, J. C. Brown, J. Irwin and C. A. Wickliffe. By permission, the Moderator was allowed to vote on the above motion and on all questions connected with these reports, also any member of Presbytery before the adjournment of the session might record his vote. The Moderator recorded his vote on the above motion with the Noes.

The motion to adopt then prevailed by the following vote, viz: *Ayes*. Ministers—Hopkins, Mathews, Duncan, Crowe, Wurts, Wilson, McElroy, Young, Morrison, Thornton, McCown, Cosby and Nourse; *Elders*—R. V. Sprowl, J. Johnson, G. Bergen, J. Watson, C. Bradley, J. C. Brown, J. Irwin, W. Garvin, C. A. Wickliffe, A. R. Scott, J. A. Miller and W. Prather. *Noses*. Ministers—Matthews, Valentine, McCrae; *Elders*—None.

The paper as follows:

In accordance with the direction of Presbytery, your committee have endeavored to present a "clearly digested" yet brief "statement of the facts" connected with the case of the Rev. Dr. McPheeters and the Session of the Pine Street Church, St. Louis, as complainants from the action of the Presbytery of St. Louis to the last General Assembly.

In prosecuting this inquiry, all papers and documents touching the case that they could obtain, have been used and prominent among the sources of information, were—

(1) The printed minutes of the General Assembly of 1864.

(2) Extracts from the Record Book of the minutes of the Session of Pine Street Presbytery, St. Louis, certified as to correctness, by Capt. W. W. Greene, Clerk of Session, which certificate is made part of this report.

(3) A pamphlet with the following title: "A Memorial of a majority of the Ministers and Sessions of St. Louis Presbytery, to the General Assembly of the Presbytery of the Church, assembled in Newark, N. J., May, 1864." This Memorial was placed in the hands of the Judicial Committee of the Assembly, and its statements were frequently referred to in the debates on the case.

The Presbytery resolved that the action of Presbytery was to take place in the Pine Street Church, and to that body the Session of the Pine Street Church, St. Louis, as complainants from the action of the Presbytery of St. Louis to the last General Assembly.

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Besides these, the correspondence between a portion of the members of the Pine Street Church and their pastor, Rev. Dr. McPheeters, has been before the committee.

From the various sources of information, such alone have been gathered and are here presented, that (so far as the committee can judge) were without contradiction. And in the first place, we learn from the report of a committee appointed by the St. Louis Presbytery "to inquire fully into the condition of the Pine Street Church," which was adopted by Presbytery and spread upon its records June 30, 1863, "that until the return of Dr. McPheeters . . . from the General Assembly which met in Columbus, Ohio, in May, 1862, Pine Street Church, to all appearance at least, was harmonious and happy."

At that General Assembly he felt constrained to oppose the paper presented by Rev. R. J. Breckinridge, on the State of the Country, and after its adoption he joined in an earnest but respectful protest against it. Because of this opposition, he on the floor of the General Assembly—as is well known—was branded by a prominent member of that body as *disloyal*, if not according to the common use of that word, yet said gentleman, "He is *disloyal* in my sense of the word." This was to Dr. McPheeters and to the Pine Street Church, the beginning of troubles, for even the Provost Marshal General of Missouri, at the time acting, took so much offense at what Dr. McPheeters did in that Assembly, that he at one time had determined to arrest Dr. McP. on his return home. And subsequently, when by the military order of Dec. 19, 1862, he was forbidden longer to perform the duties of pastor to the Pine Street Church, this very course of his in the Assembly during the May previous was referred to, as a reason for the penalty inflicted by the order, viz: that "the said McPheeters, acting with others of the same denomination, has used all the influence of his ministerial character to prevent the body of the Church with which he is connected for declaring or manifesting its loyalty to the government."

Accordingly, Dr. McPheeters, as he affirmed, gave three reasons for his desire to oppose all occasion for his friends to go to Presbytery, determined to throw the responsibility on those who called the meeting, and consequently put his resignation in the hands of the Session, and the other pastor, Rev. J. C. Young, was appointed to the office of pastor to the Pine Street Church, and the meeting adjourned.

The second fact in the order of time was, that during the absence of Dr. McPheeters from St. Louis, after his return from the Assembly, he replied to J. C. Young, who had written him a letter, dated June 18th, 1862, and presented to him July 1, 1862. This letter was signed by three other persons, members of the Pine Street Church—(six of whom shortly after withdrew their names)—and claimed that they had a right to demand, and did demand of Dr. McPheeters, as pastor of the Pine Street Church, his written opinion and personal opinion upon the civil and political questions which now agitate the nation."

That demand made upon him solely as a minister of the gospel and pastor of a Church, he replied to J. C. Young, and as he could not as a minister of the gospel, touch the civil and political questions which now agitate the nation."

Time passed on, until Oct. 15, 1862, when some members of Pine St. Church met together and organized, by appointing a Committee of one, and unanimously reached that Dr. McPheeters' answer of July 8, 1862, was unsatisfactory, and that it be returned to him. To this Dr. McPheeters replied Nov. 3, 1862.

He received a reply in the form of a military order, dated Dec. 19, 1862, the original draft of which was written by

said Geo. P. Strong, as admitted by him, in which he is "to cease from his office to exercise the functions of his office in the State of Missouri, and with his wife and little ones to be banished to another State, while the books of the Session and keys of the Church are to be placed in the hands of three men—one of them G. P. Strong—who are ordered to see that the "pulpit be filled with a *loyal* minister of the gospel."

As the grounds for the issuing of this order, three reasons are assigned. (1) That Dr. McPheeters had refused to answer certain inquiries directed to him by some of the members of his Church, in regard to his political opinions. (2) That he had opposed the adoption of the paper passed by the Assembly of 1862—as previously mentioned. (3) And that he "has refused to observe, in their obvious meaning and intent, the recommendations of the President of the United States to the various Churches."

Dec. 28, 1862, the military order was modified so as to allow him and his family to remain in St. Louis, but still he was forbidden, as before, "to exercise the functions of his office within the State of Missouri."

On March 4, 1863, by military permission, the books and papers of the Session, and the keys of the Church were handed back to the Session.

On the first Sabbath of March, 1863, a meeting of the church and congregation was announced after sermon, by a strange minister. Of this call the Session had no knowledge.

March 28, a petition of less than one-third of the members of the Church was sent to the Session, asking them to call a meeting of the church and congregation. This request was brought before Session, and by a vote, laid over for their consideration, immediately after the ordinary weekly prayer meeting, April 8.

The prayer meeting of April 8 closed, and as the people were beginning to disperse, and before the Session had time to convene, Mr. Strong publicly notified the members of the church and congregation that a meeting would be held by them.

Without any previous public notice that such a meeting would be held by that Session, and without any consent of the Session, and while the Church was anxious to have the meeting organized.

The meeting was presided over by Capt. W. W. Greene, the ruling elder representing the Church in Presbytery, took an appeal to Synod.

Synod met in Oct., 1863, and received the appeal of Capt. Greene, and decided it to be in order, but some of the parties concerned were not ready for the trial, it was doncated and postponed until the next meeting in Oct., 1864.

April 22, 1863, the military disability of Dr. McPheeters, suspending him from the discharge of the duties of the ministry, was removed, and the right of the Session, notwithstanding his removal, to nominate and elect his successor, by the action of Presbytery in June last.

These nine gentlemen declare further, that they and others "have been constrained to withdraw their confidence from Dr. McP. in consequence of the course he has pursued upon the subject of the existing rebellion." They also declare, "that in pursuing a revolutionary and contentious spirit, in attempting to fill the pastoral office after his regular dismissal," and seek that he may be compelled to respect the decision of Presbytery, and retire from Pine Street Church.

No evidence was heard on the other side, but the report of the committee of the Presbytery, to whom the case was referred, was that Dr. McP. had been suspended from the office of pastor to the Pine Street Church, and that he had been compelled to withdraw his confidence from Dr. McP. in consequence of the course he has pursued upon the subject of the existing rebellion."

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THE GOSPEL ACCORDING TO MATTHEW, together with a General Theological and Homiletical Introductory New Testament. By John D. D., Professor of the University of Bonn. Translated from the third edition of Peter Lange, in the third German Edition, with additions, original and selected. By Philip Schaff, D. D. New York: Charles Scribner & Co.

This is the first instalment in English of a *Commentary on the Holy Scriptures, Critical, Doctrinal, and Homiletical*, a work of vast proportions, by the learned German Professor and his coadjutors, to be translated and still further enlarged by Dr. Schaff and his staff of translators and commentators in the United States; to be in fact a grand cyclopædia of modern commentary, constructed on the plan of combined labor somewhat after the fashion of Kitto's and Dr. Wm. Smith's *Bible Dictionaries*.

Three editions of this large volume have already been sold in this country; which would indicate a strong desire upon the part of the people for that sort of religious knowledge which is derived directly from the exposition of the Holy Scriptures. In noticing this book we desire to point out in a brief paragraph or two, what the younger clergy and students may expect to get in return for their money in purchasing this volume; for few of this class have money to spare for books that they do not need, however great the popularity of them.

In the first place they will find three distinct and separate comments:—one, critical, after the fashion of Bloomfield; second, doctrinal and ethical, after the fashion of Scott, Whithby or Clark; and thirdly, homiletical, that is suggestive of themes for sermons and discourses after the fashion of the pious and laborious Simeon. All three of these, are treated in the peculiarly exhaustive style of the German Professors. So far as we have examined it, the critical comment is every way admirable and complete. The doctrinal is, perhaps, as excellent as could be devised from the peculiar stand-point of an Evangelical German Doctor, having none of the denominational partialities common among English speaking Christians. Its chief defect, in the opinion of British and American students will probably be found to be the somewhat vague and nebulous statements of many doctrinal truths, a defect inseparable from the semi-erstwhile churchism or rather no-churchism of German Christians. Dr. Schaff and his co-laborers indeed regard this as the peculiar excellence of the work, that it is *undenominational*. Whether that is really a recommendation may well be doubted, especially when the question relates to a commentary explicitly claiming to be doctrinal. Still Dr. Lange is eminently suggestive and interesting in this department of his work, and well worthy the student's earnest attention, whether he can accept many of his doctrinal teachings or not.

The homiletical department of the Commentary is thoroughly German in its suggestions, and founded upon the German Evangelical conception of preaching, as illustrated in Dr. Krummacher's very popular books. Its suggestions and inferences from the text generally indicate a man of genius as well as profound learning. Sometimes they are fanciful in the extreme, and not very consistent with Dr. Lange's very orthodox and noble statement of the true nature of preaching in the introduction. But these fancies will lead no young minister astray, save here and there one of the fanciful sort who in the phrase of the common people are "hard to spoil." While on the other hand the wonderful fruitfulness of Dr. Lange's mind, over and above all his fancies, render his thoughts eminently suggestive. Then also the suggestions and selections from eminent ancient and modern commentators and preachers, by a man of Dr. Schaff's genius and culture makes this one of the richest repositories of scripture thought to be found in the language.

True it is appalling to think of the ponderous bulk and vast cost of a commentary on the whole Bible at the rate of 565 pages of royal octavo double column, at \$5, on the single gospel of St. Matthew. But in this case the advantage to the student is that the volume, in itself, a complete book, and he may supply himself, according to his means, with such portions of the commentary as he feels the need of most.

Dr. Lange's volume on Matthew will doubtless prove one of the most important of the whole series of volumes, because of his original conception of the relative position of this gospel in the evangelical history. Hitherto, the generally accepted position of St. Matthew's gospel has been in accordance with the symbolizing of Irenaeus and Jerome as expressed in the Latin hymn, which appropriated Ezekiel's vision of the four-fold living creature to the four Evangelists; to Matthew the symbol of the man, to Mark the lion, to Luke the ox or sacrificial bullock; to John the eagle. Saith the Old Latin Hymn after describing Ezekiel's four-fold living creature:

*Formae formant figurarum  
Formae Evangelistarum  
Quorum imber doctrinariorum  
Sillat in ecclesia.*  
*Hoc est enim Matthaeus  
Lucas et quem Zebideus  
Pater misit tibi, Deus,  
Dum laxaret retia.*  
*Formam viri dant Mattheo  
Quia scriptum sic de deo  
Si et a deo non ab eo  
Quem plasmavit nomine.*  
*Lucas bos est in figura  
Ut premonstrat in scriptura  
Hosiarum tangens iura  
Legis sub velamine &c.*

But Dr. Lange reversing this theory of Irenaeus and the Fathers conceives of Matthew as symbolized by the ox; being pre-eminently the history of the fulfilment of the Old Testament, by the sacrificial sufferings and death of Christ, Luke is symbolized by the figure of a man; being the history of the perfect humanity of Jesus.

It will be perceived at once that, in

the work of an author  
in this conception.  
Matthew will  
all. W.

... no sets out with  
the commentary on  
... be the most important of  
... earnestly commend the book.  
... will be found at A. DAVIDSON'S.

EVENINGS WITH THE BIBLE AND SCIENCE.—  
By J. B. Sewall. 12mo pp. 151. Boston: Crosby & Ainsworth. Louisville: A. Davidson. Price \$1.00.

This little volume contains five brief essays upon the points at issue in the great debate between the Church and scientific skeptical criticism, and supplies an important desideratum in the literature of the common reader, and yet will be found interesting and instructive to those who have given previous attention to these questions. It begins with a comparative view of Biblical and Geological testimony, concerning the antiquity of man, and points out the singular harmony between them; showing that their apparent contradictions are the result of false readings of one or the other. In the second lecture, these testimonies are considered with reference to the order and chronology of creation, and the fact developed, that while for a time they appeared contradictory, they have at last been perfectly reconciled and all cavils silenced. The subject of the third lecture: the Noachian Deluge, by rationalists resolved into a mere myth and poetical legend of early Hebrew history and declared inconsistent with the facts of Geology, is here shown not only not to be inconsistent with these facts, but rendered more probable by them, and that they, if taken in connexion with corroborating testimonies converging from many other quarters and from remote ages, conclusively establish its historicity. The fourth lecture treats of the wonderful coincidences between the symbolic inscriptions and paintings upon the temples, tombs and monuments of Egypt, and how, strangely enough, these witnesses of the truth of Divine inspiration, dumb for ages, providentially have been made to utter a convincing testimony in this 19th century to the confusion of skeptical critics. In the fifth and closing lecture, the author touches upon the objections urged against the plenary inspiration of the Pentateuch by Colenso, and exposes with much ability their absurd and puerile character. It is to be regretted that the author declines to notice the impeachment of the ethics of the Pentateuch by Colenso, who, upon the ground of the assumed injustice and wickedness of the Mosaic Slave Code, denies the plenary inspiration of the Pentateuch, which, if granted, overthrows the authority of the whole Word of God:

FREAKS OF THE FELLS; or Three Months Rustication. And WHY I DID NOT BECOME A SATOR. By R. M. Ballantine, author of "The Wild Man of the West." With Illustrations. 12mo. pp. 373. Boston: Crosby & Ainsworth. Louisville: A. Davidson. Price \$1.50.

We have in this book what might be termed home adventures, rather than foreign travels abroad. Mr. Sudberry, a London merchant, is described to us as another peculiar in all his habits, whether in the domestic circle or in the mercantile establishment of Sudberry & Co.; and being within somewhat romantic in his notions, selected a wild spot in the Highlands of Scotland for a three months' rustication.

This selection greatly disturbed the nervous or rather weak mind of Mrs. Sudberry, who had hitherto believed that the people in the Highlands were only half civilized, and greatly shocked her sense of propriety, that she might be called upon to mingle with such people, especially those of them who still wore the "Kilt." But Mr. Sudberry was a man not easily persuaded, and as he had evidently made up his mind to try a three months' in the Highlands, Mrs. S. acquiesced in the superior judgement of her husband.

The chief attraction of this wild spot to Mr. Sudberry was its hunting and fishing, sports which he, as a "Cockney," thought he would enjoy; and further that it would be of great advantage to his sons and daughters to breathe the pure air of that country.

The hunting and fishing did not afford that unalloyed pleasure, which it promised to the imagination of Mr. S., and he soon found, that "sport" in the Highlands was obtained under many difficulties.

Why I did not become a Sailor, is an interesting story, and will be read with interest by all the boys who delight in the marvels.

GRACIE'S VISIT; or The Wrong Way to a Fault. By the author of "Dough Farm." Illustrated by Engravings. 16mo. pp. 138. Boston: Crosby & Ainsworth. Louisville: A. Davidson. Price 90 Cents.

This is a story of a little girl, who had been reared by an invalid mother, and was so much confined to the sick room, that she knew but little of the enjoyment of children who mingle with each other in play and study. After the death of her mother, she was sent by her father to the country home of her aunt, who had several rousing boys and girls. These children thought they would cure this timid little girl of her fear of almost every thing she found in the country, and often carried their practical jokes too far. The story is a pleasant one, and will be read with interest.

TIT-BITS; or How to prepare a nice dish at moderate expense. By Mrs. S. G. Knight. 12mo pp. 124. Boston: Crosby & Ainsworth. Louisville: A. Davidson. Price \$1.00.

It is not to be presumed that we can speak of this book upon its merits; the cooking business being entirely out of our line. But if the author speaks the truth in the title-page of her book, as also much more positively in her Introduction—that a "nice dish" can be prepared at moderate expense—then the receipts found therein worth having in this permanent form; for it is doubt-

less the experience of all housekeepers in these days, that "nice dishes" require an outlay of many "greenbacks," even though they are so much nearer the value of gold then they were a few months ago.

The author evidently considers that she has laid the whole cooking portion of the human family under obligations in thus giving to the public so many valuable receipts for so small a sum.

THE ECLECTIC MAGAZINE OF FOREIGN LITERATURE, for April, has been received. This number contains nineteen selected articles from the various Foreign Reviews, besides several pages of poetry, book notices, and other interesting reading matter. It is embellished by a likeness of Prof. Goldwin Smith, who has figured much of late in the newspapers of the country, and points out the singular harmony between them; showing that their apparent contradictions are the result of false readings of one or the other. In the second lecture, these testimonies are considered with reference to the order and chronology of creation, and the fact

developed, that while for a time they appeared contradictory, they have at last been perfectly reconciled and all cavils silenced. The subject of the third lecture: the Noachian Deluge, by rationalists resolved into a mere myth and poetical legend of early Hebrew history and declared inconsistent with the facts of Geology, is here shown not only not to be inconsistent with these facts, but rendered more probable by them, and that they, if taken in connexion with corroborating testimonies converging from many other quarters and from remote ages, conclusively establish its historicity. The fourth lecture treats of the wonderful coincidences between the symbolic inscriptions and paintings upon the temples, tombs and monuments of Egypt, and how, strangely enough, these witnesses of the truth of Divine inspiration, dumb for ages, providentially have been made to utter a convincing testimony in this 19th century to the confusion of skeptical critics. In the fifth and closing lecture, the author touches upon the objections urged against the plenary inspiration of the Pentateuch by Colenso, and exposes with much ability their absurd and puerile character. It is to be regretted that the author declines to notice the impeachment of the ethics of the Pentateuch by Colenso, who, upon the ground of the assumed injustice and wickedness of the Mosaic Slave Code, denies the plenary inspiration of the Pentateuch, which, if granted, overthrows the authority of the whole Word of God:

Address W. H. Bidwell, No. 55 Beekman Street, New York. Terms \$5 a year. Or A. Davidson, who is authorized to receive subscriptions for this Magazine.

THE NORTH BRITISH REVIEW, for February, has come to hand. It contains the following articles, viz: 1. The Rise and Progress of the Scottish Tourist. 2. Epigrams. 3. Spain. 4. Tests in the English Universities. 5. Topography of the Chain of Mont-Blanc. 6. Essays in Criticism. 7. The Holy Roman Empire. 8. John Leech.

Address Leonard Scott & Co., 38 Walker Street, New York.

BLACKWOOD'S MAGAZINE, for March, has been laid upon our table, containing the following articles, viz: 1. The Right Honorable William Gladstone, MP, Part II. 2. William Blake. 3. Miss Marjoribanks, Part II. 4. Sir E. Bulwer Lytton's Poems. 5. Guy Neville's Ghost. 6. Etonians Ancient and Modern. Part II. 7. The Tuft Hunter. 8. Piccadilly: An Episode of Contemporaneous Autobiography, Part I. Address Leonard Scott & Co., 38 Walker Street, New York. Terms \$4 a year.

THE AMERICAN PRESBYTERIAN AND THEOLOGICAL REVIEW, for April, has been laid upon our table. Its contents are as follows, viz: 1. The Westminster Assembly, by Philip Schaff, D. D. The Messiah's Second Advent, by Edwin F. Hatfield, DD. Missionary Conference at the Hawaiian Islands. 2. Development of the Primitive Church, by George Sidney Camp, Esq. Queen's Canada, Actus VIII: 27, by J. C. M. Laurent. The Hymns of the Church. Schelling on the characteristics of the different Christian Churches. Duns Scotus, as a Theologian and Philosopher. Exegesis of Romans ii: 8 and Phil ii: 10. Criticism of Books and other Theological and Literary Intelligence.

We are wiser, holier, more loyal than our ancestors—more loyal than the men, who, fresh from the battle-field of the Revolution, met in Philadelphia, in the Federal Convention of 1787, and there laid broad and deep the foundations of this beautiful framework of government. Notwithstanding the great temptation to excesses in that direction, growing out of the perfidy and treason of the Tories, they were not disenchanted by our forefathers, but were permitted to vote, hold office, preach and solemnize marriages. Who ever charged the members of that Convention of being Tory sympathizers? Yet it is proposed by the Convention of Missouri that every man, who in 1861, or at any time, was in mind in reference to the principles of government and the nature of the issues at stake, shall never be allowed to recant or repent or become loyal, but shall be driven ignominiously from the polls by this execrable third section.

Theoretically ours is a government of the people—a free government, in which a free people govern themselves through the ballot box. This sweeping act of disfranchisement is in violation of this great principle. It outrages the public faith of both State and nation. It is unexampled in history. For these reasons he denounced it as execrable, as monstrous, as a dire conspiracy against the repose of the State and the prosperity and well being of the people.

Mr. Strong said his colleague (Mr. Drake) was mistaken as to the principle on which this section can be maintained.

It is on the principle that every State has the inalienable right of self-government.

It has the undoubted right to require that those who occupy positions

of influence should prove by their oath, or otherwise, that they have not been in sympathy with the rebels in their efforts to break up this Government.

He has the right to say that rebel sympathizers should not be the instructors

of the children of the State, either in the schools or the churches. While the

people govern themselves through the

ballot box. This sweeping act of

disfranchisement is in violation of this

great principle. It outrages the public

faith of both State and nation.

He has the right to say that the rebels

had an important business, it had an

importance bearing upon the interests

of the public. They moulded public opinion, and no class of citizens had done

more to stimulate and encourage this

rebellion than rebel sympathizing

preachers.

Mr. Mack said, if the purpose of this

amendment was to provide that a man

should not pray or should not preach

in religious meetings without taking an

oath, he was opposed to it. It was es-

tablishing an inquisition. If we intended

to cut off these men from preaching and

lecturing, he would regard it as a gag

law, which he would not go for.

Mr. Clover said he would prohibit

teaching treason. But to speak on the

hustings or preach from the pulpit was

not treason. If members intended to

disqualify teachers, they should then

go to the mechanic, the merchant, the

editors of newspapers, and brokers.

They were as much teachers of the

public mind as the teachers of schools

were. There was no more reason for

requiring a preacher to take an oath

than any one of these classes. He would

require the oath from no one who was

not dependent upon the laws for his

occupation. He advised members to fix

upon the 4th of July, and have all the

people to take this oath, and then ex-

patriate all those who did not go for

it. They would then have a loyal country.

Mr. Folmsbee moved a call of the

house, which was sustained. Thirty-

three members responded to the call of

their names, and proceedings under the

call were suspended.

The question before the Convention

was the amendment of Mr. Folmsbee,

requiring clergymen and religious teach-

ers to take the oath required of voters

before practicing their calling.

Mr. Holland called for the ayes and

noes on the motion, and being taken

they were:

Ayes—Messrs. Adams, Bonham,

Bunce, Childress, Davis of Nodaway,

Dodson, Ellis, Esther, Evans, Folms-